Ἐξοχὴ τοῦ Χριστοῦ.

CHRIST'S PREEMINENCE;

In a Question
Propounded, Discussed, & Resolved;
That Christ was the first, that with
Flesh, and Blood entred into
the Kingdome of Heaven.

By NICOLAS GAVVEN Minister, and
Preacher of the Word of God at *Bister*
in the County of *OXFORD*.

L. P. T. B. ex dono Authoris.

Who being the brightnesse of his (Father's) glory, and the expresse Image of his person: and upholding all things by the word of his power, when he had by himself purged our sins, sate down on the right hand of the Majestie on High. Heb. 1. 3.

That in all things he might have the preeminence. Colos: 1. 18.

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BIBLIOTHECA BODLEIANA

To the Right Worſhipfull

Dr LAMPLUGH D. D. Archdeacon of *Midleſex*, and Principall of *Albane* Hall in *Oxford*, Grace on Earth, and Glory in Heaven.

NOt to make too wide *Gates* to my little *Myndus*; leſt *ſome rayling Zoylus, carping Momus, barking Diogenes, criticall, and cenſorious Ariſtarchus*, having eies more quick, and piercing then *Lyncæus*, the *Eagle*, *Crocodile*, or *Epidaurian ſerpent*; ſhould except, and maunder at this my poore innocent, and firſt borne infant; that it was of monſtrous, and deformed ſhape: much like to *Martial*'s monſter, having the daring, and outfacing head of *Hector*, but the ſpiny, puny ſpider legs of *Aſtianax*; or juſt like to a child ſick of the rickets, whoſe head ſwels, and growes too big for the body: I eſteem, and reckon it my bounden duty, to give your Worſhip an account of two things: Firſt concerning the occaſion of my writing this Treatiſe: Secondly

concerning the cauſe of the Dedication.

The occaſion was this: Being at a certain time in company with one of my Pariſhioners; he by chance, *pro more, & amore, inter diſcumbendum, inter diſcurrendum*, put the queſtion to me; whether or no, Chriſt was the firſt that *with fleſh and blood*, entred into the Kingdone of Heaven. To which queſtion I anſwered Affirmatively; yea, and fortified my Anſwer, for the time preſent, with ſome poſitive Texts, and Teſtimonies of Scripture: but ſo it was, that upon that mean occaſion, I could find no reſt in my thoughts, till I had given way, and ſcope to my meditations, to dilate, and enlarge themſelves, and take a contemplative ramble, and vagary, thorough the ſpacious, and pleaſant fields of the ſacred Scriptures; there to diſcover, and gather what flowers I could, for the making up of this my mean garland, or rather poſie; and the enlergement and improvement of my former Anſwer.

And that, that prov'd another ſpur to me, to undertake this Taske, was for that no man, as ever I heard or read of, purpoſely, *& ex induſtriâ* traced this ground, and undertook this Argument before me: why you'l ſay? becauſe no man yet e're doubted of the truth of the aſſertion. But this objection is much to be doubted: becauſe as there wanted not ſome who endeavoured to rob our Saviour of the prerogative of his Divinitie: as *Carpocrates*, *Cerinthus*, *Ebion*, *Theodoſian*, *Photinus*, *Arius*, *that Arrant Heretique*; who pretended, that he had 42. Texts of Scripture to prove that Chriſt was not true and perfect God. And as there have not wanted

others

others who have attempted to diſpoile, and rob him of his Humanitie, as *Marcian of Pontus*, *Saturninus of Antioch*, *Baſilides*, *Valentinus*, *Apelles with his minion Philumela*, *Apollinares*, and others. And as there hath not been wanting others; who have attempted to rob him of the integrity, and ſingularity of his perſon, as *Neſtorius*, who did *Dichotomize*, cut him aſunder, and make two Chriſts of him; the one *Divine*, the other *Humane*: ſo queſtionleſſe there have not wanted ſome who have attẽpted to deprive him of this *Preeminence* of his humanity; of its firſt aſcẽt, & entrance into heaven; let *Marcion* ſtand for inſtance, who taught that Chriſt had but φάσμα τῦ ἀνθρώπυ, the meer reſemblance & apparition of man; & *Eutiches* too, who affirmed that Chriſt's Humanitie was quite *Abſorpt*, ſwallowed up, and annihilated by his Divinity, and ſo deprived of all bodily aſcent, & conſequently of the firſt aſcent into Heaven.

But no true believer, you'l ſay, ever doubted hereof. Anſw: Though it may be granted, that the better, and moſt learned ſort of believers, whom the Apoſtle, *Heb*: 5. 12. termes *men of full age, who by reaſon of uſe, have their ſenſes exerciſed to diſcern both good, and evill*: never doubted hereof, yet it is to be feared; that the unlettered ſort, and thoſe endowed with mean knowledge have doubted thereof, or not firmly, and ſedledly believed it, witneſſe the queſtion put to mee that muſt needs proceed from doubting or unbelief thereof.

But be it granted, that none yet ever doubted of our Saviours firſt bodily aſcent into Heaven, yet this diſcourſe, for the proofe and confirmation thereof is not (eſpecially in theſe times) unſeaſonable, unneceſſary:

and

and that *Phyſitian* is not to be blamed, that gives an *Antidote* as well for the prevention, as the removall of a diſeaſe. and ſuch is the counter-poſition of this Theſis; a botch, a bile, a diſeaſe in the Church, if it happen to be entertained, and take place, and quite contrary to ſound Doctrine. They that hold that any man before Chriſt bodily aſcended into Heaven, do in a manner, and after a ſort Un-Chriſt our Saviour, which thus I prove:

They that rob, and deprive Chriſt of All, or Any of his Offices, do in a manner un-Chriſt him, for from his unction, and inauguration into his Offices, of *King*, of *Prieſt*, of *Prophet*: he hath the title, or denomination of *Meſſias*, or *Chriſt*.

But that man that holds, that any man before Chriſt, bodily aſcended into Heaven, doth as much as in him lies, ſtrip, and rob Chriſt of his office of *Prieſthood*, of being our High Prieſt, it being proper, and peculiar to his Prieſthood, to enter firſt into the *holy place: viz:* the Kingdom of heaven, *There to make interceſsion for us*. As the High Prieſt of the Leviticall Law, firſt of all, and inſteed of all, after he had ended his Sacrifice without, entred with the blood thereof within *the vail, to ſprinkle it before the Mercie ſeat*, and to make interceſſion for the people, whereas the *people ſtood without*; *Luk:* 1.10. As the Apoſtle plainly teacheth, *Heb:* 9. *v* 7, 11, 12. by a compariſon between Chriſt, and the High Prieſt of the Levitical Law; and therefore I conclude, that they that hold, that any man before Chriſt, bodily aſcended into Heaven, do in a manner, and after a ſort Un-Chriſt

our Saviour, and so grate upon the foundation. The Thesis therefore that I have fortified, in this Discourse may be received without fear; refused it cannot be without danger. I am perswaded that this my Infant, as it is an Infant, and speakes like an Infant; so will it behave it self as an Infant in the world; that is innocently; if it can do no good, I am confident it will do no wrong.

This my poore Tractate such as it is, whether blind, or lame, or maimed, or withered, or any, or every way defective, do I presume to present, and dedicate to your worship, but why and wherefore, which is the second thing whereof I am to render an account. No other cause, scope, end, or fetch have I, but your innate vertue, goodnesse, kindnesse, courtesie polished, and embelished by grace, celebrated in the months of All in general, and experienc'd by my self in particular, drawing mee with a kind of magnetical vertue, inviting, and citing mee.

It is observed by a learned, and grave Divine of our Church; that God hath depictured, and characterized, those refulgent, and eminent vertues, and graces, wherewith he endued some men in their names. The golden eloquence of *Chrisostome*; the milkie vein of *Lactantius*, the immortall fame of *Athanasius*, *that grand Arianomastix*; the golden wit, & most great, & profound judgment of *Aurelius Augustinus*; the peaceable disposition of *Irenaus*; the Divine fruitfulness of *Policarpus*, are intimated in their names: the same lot hath befaln you, *Phœbei Lampadis instar*; for what is *Lamplough*, but as if it should be said, ἀπὸ τῆς λαμπάδος ἐρρώνυμος δηλονότι λαμπρότατος: as having your name deriv'd from a Lamp; thereby to intimate,

intimate, that like the Baptist, you are a *burning light* in your life and conversation. Sir, I flatter you not; flattery is a bribe, that I am as unable to give, as you to receive, I give you no more then your due; and all that know you will most willingly afford you so much.

The bare, and naked consideration of this your goodnesse, both by nature and grace, hath strongly, and irresistibly importun'd mee, and prevail'd over mee; and kindled, and enflamed my affection, and desire, and made it to burne (like those ancient Olibian fires, which Antiquitie (as I remember) dedicated to the remembrance of their deceased Hero's, and Benefactors) with zeal to serve you constantly, & perpetually, πρὸς τὸν βίοτοιο τελευτὴν, as *Homer*, till death us do part, and in expression thereof to dedicate to you this poor Pamphlet, which I intreat you to accept: this is both the profession, and protestation together with the subscription of him who is

Sir,

Your Worships most humble servant to serve you in what he may in the Lord

NICOLAS GAVVEN.

Christ's Preeminence.

THE first Argument that I take to confirm my Position, I draw, and take *à Correlatis, & ab utriusque contrariis effectibus, & operationibus*, that is to say, from an Analogie, and comparison taken from the first, and second *Adam*, and their contrary effects, workings, and operations. *Rom.* 5. 12. The Apostle saith, *By one man sin entred into the world, and death by by sin*: not only death temporal, but also death eternal; And in this death eternal you must observe, that there is a twofold formality, and denomination. For it is not only (as the Schoolmen speak) a punishment positive of sense, and of sensible Anguish, Smart, and Torment, but likewise a punishment privative, and of the losse of infinite, and eternal joy, comfort, and content; It is not only inclusion, an incarceration, inclusion, and shutting into Hell, but it is likewise *exclusio*, an exclusion, shutting, and bolting out of Heaven. So that when *Adam* sin'd against his Maker, and by sin fell from his original integritie, and perfection, he by *Arg.* 1.

his fall became not only the heir of Hell, but also the *Bandido*, and exile of Heaven, and that not only in his own behalfe, but likewise in the behalfe of all his children, and posterity, (who were to stand, or fall in Him) and that for evermore.

And this very thing was Typified immediately after the fall of the first *Adam*, by the Lord's chasing, driving, and excluding of him, for his sin out of terrestrial Paradise, *Gen.* 4. 24. *The Lord drave out the man, and placed at the East of the garden of Eden, Cherubins, and a flaming sword, which turned every way, to keep the tree of life.* In this narration there is no doubt to be made, but that the Terrestrial Paradise, did Typifie, and shadow out unto us, the Cœlestial; the beauty of the place, the multiplicity, variety, and excellency of the fruits thereof; the incomparable, and unconceivable refreshments, joyes, delights, and pleasures of the Kingdome of God; *In whose presence is the fulness of joy, and at whose right hand are pleasures for evermore. Psal.* 16. 11. God's friendly, and familiar walking, and talking with *Adam* (during his continuance in his perfect estate) in earthly Paradise; That immediate, and Soul-gladding communion, and fellowship, that God vouchsafeth his Saints, and *the spirits of just men made perfect, in the Kingdome of Heaven. Heb.* 12. 23. The tree of life doubtless signified, our Lord and Saviour Jesus Christ, as Saint *John* intimates, *Apoc.* 22. 2. the driving of *Adam* out of Paradise, the exclusion and shutting of himself, and all his posterity out of Heaven; God placing at the East-end of the Garden of *Eden*, Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life;

life; the ſtepping, and coming in of God's fiery law, given (as the Apoſtle ſaith) by the Angels on mount Sinai, *which is ſharper then a two-edged ſword, piercing, even to the dividing aſunder of ſoule, and ſpirit, and of the joynts, and marrow, and is a diſcerner of the thoughts and intents of the Heart.* And ſo like the flaming ſword at Edens gate, turning every way, this way, and that way, meeting with every the leaſt imperceptible thought and contrivance of the heart, either as a right rule to meaſure it, or as a juſt Judge to condemne it, thereby to ſtop, and bar man out, from entring into the Kingdome of Heaven, and eternal life; by reaſon of an utter impotencie, and impoſſibilitie, that (immediately upon his fall) befell *Adam*, and all his poſteritie for ever to performe, and fulfill it: The ſumme of this firſt Argument may be given in theſe few words.

The effects, workings, and operations of the firſt *Adam* (though directly contrary, yet) are correſpondent, and anſwerable to the working, operations, and effects of the ſecond, as the Apoſtle ſhewes, by divers branches, and members of compariſon. *Rom.* 5. For which cauſe he calls the firſt *Adam*, the figure of Chriſt which was to come, *Rom.* 5. 14. I adde ſecondly.

But the firſt *Adam* being the firſt that ſinned, was firſt perſonally himſelfe; ſecondly, repreſentatively, in reſpect of all his poſterity, thruſt literally out of earthly; myſtically, and ſymbolically, out of the Heavenly Paradiſe: therefore I conclude, that the Lord Jeſus Chriſt, the ſecond *Adam*, being the firſt man, and only man, that fulfilled all righteouſneſs, in the behalf of his elect, was likewiſe the firſt man that opened the gate of

Heaven, *entred into that within the vail*; *Heb.* 6. 19. And took possession of the Kingdome of Heaven, in the behalfe of all his elect. according to that golden expression of the Church; in that Hymne, or Song, (whether compiled by *Ambrose*, or *Austin*, or both, it matters not) *When thou hadst overcome the sharpnesse of death, thou diast open the Kingdome of Heaven to all believers*: And this is the reason, that the Apostle calls Christ *our fore-runner*, *which for us is entred into that within the vail*, *Heb.* 6. 20. And Christ (a little before his passion, Resurrection, and Ascention) told his disciples, that *he went to prepare a place for them*. *Joh.* 14. 20.

Arg. 2: A second Argument I draw from those words of the Apostle, 1 *Cor.* 15. 20. where he calls Christ, *the first fruits of those that slept*: *But now is Christ risen from the dead*, *and become the first fruits of them that sleep*: In which words the Apostle assures us of three things: First, that Christ is risen from the dead, of that there is no doubt. Secondly, that he is first risen from the dead. Thirdly, that the resurrection of Christ the head, is the sure pledge, and infallible earnest, of the resurrection of all his members: for which cause he calls him the first fruits of those that slept, understand those latter words onely of all true believers; for here the Apostle alludeth to the first fruits of the earth, that the people did offer unto the Lord in the time of the Leviticall Law, which were blessed, and priviledged with a double property, and qualification: First, Of presentation, Secondly, of Sanctification: first to be offer'd of all other, secondly to sacrifice all the other fruits of the Harvest. Christ, I say, is the first fruits of all believers in two respects, First,

First, in respect of his resurrection, for that he is the first, that ever perfectly, and fully rose from the dead, as the first fruits, (as I conceive,) were those that were ratheſt, and sooneſt ripe; for *is est primus, ante quem nullus*; He must needs be the first in order, before whom there is not another, saith *Tertullian. li. de carne Christi.* So saith *Paul*, 1 *Cor.* 15. 23. *Christ is the first fruits, and after they that are Christs at his coming*: In this respect the Apostle calls him, *the first borne from the dead. Col.* 1. 18. *And the first borne among many brethren. Rom.* 8. 29.

Object. If it be here objected, that *Elias* raised the widow of *Zarephtha's* son to life; and *Elisha* the Sunamites son from the dead; And *that his dead bones quickned, and raised a dead man that touched them, to life*; 2 *King.* 13. 21. which caused the wise Syracides to give this encomium and applause of him; *that after his death his body prophesied. Ecclus.* 48. 13. and therefore Christ was not the first that rose from the dead.

Answ. As before (by way of occupation, and prevention) that Christ was the first, that fully, and perfectly rose from death to life; first because he alone rose by his own power; *Having loosed the paines of death, for that it was impossible that he should be holden of it*, as saith Saint *Peter*, *Act.* 2. 24. And *Paul* likewise saith, *Rom.* 1. 4. *That Christ was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead*: whereas the former instanced examples did not. Secondly, for that he alone rose victoriously, and triumphantly over the dead, as a man quite freed, and disengaged from it, never againe to returne to it, nor to its bondage, and captivitie; so saith *Paul* of Christ's

conflict with death; *He led Captivity Captive, Eph* 4.8. And againe, *Christ being raised from the dead, dieth no more, death hath no more Dominion over him. Rom: 6. 9.* And Christ himselfe *Apoc:* 1.18. *I am he that liveth, and was dead, and behold I live for evermore.* Whereas the former parties, though they rose from death to life, yet was it not to an immortal, but a mortal life; a life subject still to the bondage of corruption, and consequently lyable to the law of death, to return again to the place from whence they came, *viz:* the dark chambers and receptacles of death, at the terme and end of life: as a prisoner may by special dispensation, part out of prison for a while, having his keeper with him, to return, and bring him back thither again at pleasure, and in due time. And this Doctrine is strengthened with the opinion, and suffrage of the Author that beares the name of *Justine Martyr, Quæst. & Respons: ad Orthodoxos, quæst:*85. (*Justine Martyr's* worke it is not, as plainly appeares by the very next question, wherein he cites *Origen*, that lived 80. yeares after him:) for thus he speaketh very peremptorily οὐδεὶς θάνατόν τε καὶ ἄφθαρτον ζωὴν. never was there any resurrection of any man to an immortal and incorruptible life, besides our Saviour Jesus Christ, for which cause he is called, *the first begotten of the dead, and the first fruits of those that slept.* And this is the first reason, or respect, why Christ is termed the first fruits; I say in respect of his Resurrection.

But secondly, (which makes more to my purpose) Christ is called the first fruits, in respect of his Ascention, and entrance into the Kingdome of Heaven, wherein he bears proportion, and directly answers to the first fruits

fruits of the Levitical Law; for as the first fruits (as I conceive) were so called, not only, for that they were some of the rath-ripes of the Crop; *Ex.* 22. 29. & 23. 19. (for of all living creatures also, every first borne, *That which first opened the matrix, was holy unto the Lord*: *Exod*: 13. 2. & 22. 29.) but also for that they had the prerogative, and preeminence of presentation, being first of all others presented, and offered unto the Lord, in the Tabernacle, being both the representation, and sanctification of the whole crop: *Rom*: 11. 16. So Christ likewise is the first fruits of all true beleevers; not only in respect of his resurrection, *being the first borne from the dead, Colos*: 1. 18. but also in respect of his Ascention, and entrance into Heaven (Typified by the earthly Tabernacle,) whither *as our Captain, Heb*: 2. 10. *Surety, Heb*: 7. 22. *Fore-runner, Heb*: 6. 20. He is entred *to appeare in the presence of God for us, and to make intercession to God for us, Heb*: 9. 24. *Rom*: 8. 34. That so being *made partakers of his holiness here, Heb*: 12. 10. we may be partakers of his glory herafter. This is that which Christ made intercession for to his Heavenly Father in our behalfe, whiles he was here on earth; *Father I will, that they also whom thou hast given mee, be with mee where I am, that they may behold my Glory Joh*: 17. 24. And this is no more then reason; that he who first, and alone rose victoriously over death; should first of all enter triumphantly into life, as the Apostle saith, *Ephes*: 4. 9, 10. *He that Ascended, what is it, but that he also descended first, into the lower parts of the earth? He that descended, is the same also that ascended up far above all Heavens.* And *v*. 8. the Apostle plainly proveth from *Ps*: 68. 18.

That

That the ground, and cause that Christ first of all men, entred into Heaven, was for that he first of all men, triumphed over death, *And led Captivity Captive*; And no doubt to be made, but that the Psalmist, by the spirit of prophesie, pointed at the glorious resurrection, and ascention of Christ, when he said, *God is ascended up on high, with a shout, the Lord with a sound of a Trumpet. Psal.* 47. 5. The summe of this Argument may be given in these few words.

That which befell the first fruits in relation to the earthly Tabernacle, befell Christ in relation to the Heavenly (for this cause the Apostle calls Christ the first fruits,) but the first fruits, of all other, were first presented, and offered, before the Lord in the Terrestriall Tabernacle, therefore Christ of all men first entred, and appeared before the Lord in the Cœlestiall.

Arg. 3. A third Argument may be taken from the Priesthood of Christ, and the collation, and comparison of Christ, with the High Priest of the Leviticall Law: Christ is the High Priest of all believers, so we believe, and so the Apostle teacheth us all along his golden Epistle to the *Hebrews*. Now as touching the properties, and duties of the High Priest, the Apostle plainly tells us, *Heb*: 5. 1,2. *That every high Priest taken from among men, is ordained for men, in things pertaining to God, that he may offer both gifts, and sacrifices for sins, who can have compassion on the ignorant, and on them that are out of the way, for that he himselfe also is compassed with infirmities.*

In which Text, the Apostle (as we may observe) sets down *five proper Attributes of every high Priest*; all which

which in a moſt excellent meaſure, and after a moſt excellent manner are in our High Prieſts, the Lord Jeſus Chriſt: 1. The High Prieſt was a man choſen from among men, ſo is Chriſt the moſt perfect man that ever was. 2ly, He was to Act, and deale with God as an Agent in the behalf of men, ſo doth Chriſt: *There is one Mediator betwixt God and man, the man Jeſus Chriſt*: 1 *Tim*: 2. 5. 3ly He was to offer gifts, and ſacrifices to God for ſins, ſo doth Chriſt; and as the Apoſtle makes the compariſon, *Heb*: 9. 13, 14. *If the blood of buls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who thorough the eternal ſpirit, offered himſelf without ſpot to God, purge your conſciences from dead workes to ſerve the living God?* 4ly Every High Prieſt muſt be ſuch an one, that could have compaſſion on the ignorant, and on them that are out of the way. Such an one is Chriſt, *Heb*: 4. 15. *We have not an high Prieſt, which cannot be touched with the feeling of our infirmities, but was in all points tempted, like as we are, yet without ſin.* 5ly, He muſt be lawfully called, and ordained; for no man taketh this honour to himſelf, but he that is called of God, as was *Aaron*: *So Chriſt* (ſaith our Apoſtle) *glorified not himſelf, to be made an high Prieſt, but he that ſaid unto him, Thou art my Son, to day have I begotten thee: as he ſaith alſo in another place; Thou art a Prieſt for ever after the order of Melchizedech*, *Heb*: 5. 5. 6.

Now whereas the duties, and offices of the High Prieſt were many, and divers; as firſt to pray for the people. Secondly, to offer ſacrifice for ſins. Thirdly,

to carry the blood of the beasts that were sacrificed into into the Holy place. And fourthly, and lastly, there to make intercession for the people. Know, and understand, that some of these offices he did fulfill and discharge, without the Sanctuary, and some within the Sanctuary; The offices which he did perform without the Sanctuary were two; first to pray for the people: Secondly, to offer Sacrifice for their sins. The offices which he did performe within the Sanctuary were likwise two: First, to take and carry the blood of the slain Sacrifice into the holy place, *and sprinkle it with his finger upon the mercy seat. Levit:* 16 14. And secondly to make intercession for the people. Even the like (for all the world) was done and performed by Jesus Christ our High Priest, who was Typified, and prefigured by the High Priest of the Levitical Law; some parts of his Priesthood he did, and performed on earth without the vail, without the Heavenly Sanctuary. First as our High Priest he prayed for us, *And in the daies of his flesh offered up prayers, and supplications with strong crying, and teares. Heb.*5.7. And *Joh:*17. before his last Passeover, and passion; and likewise in the garden of *Gethsemene*; and upon the Crosse before his death, and departure out of this world. 2ly, After this prayer for us, he offered up himselfe a sacrifice for us on the Crosse, *Christ our Passeover is sacrificed for us*, saith the Apostle, 1 *Cor:* 5.7. which sacrifice being once done, performed, and as Christ said, *Finished* at his death, the third day did he rise againe, ascend, and enter into the most holy place, even the Heaven of Heavens, perpetually presenting to his Holy, and Heavenly Father, the merit, and value of his

his owne blood, and bloody paſſion on our behalfe, and perpetually *appearing in the ſight of God, and making interceſſion for us*. The ſumme of this Argument may be rendred in theſe few words:

There is an infallible, and undeniable Analogie, and Correſpondence betwixt the High Prieſt of the Leviticall Law, and our Lord and dear Saviour Jeſus Chriſt, as the Apoſtle declareth at large in his Epiſtle to the *Hebrewes*, and ſpecially in the 5, 7, 8, 9. Chapters. But the High Prieſt of the Levitical Law only, and but once a year; firſt of all, and inſteed of all, after he had ended his Sacrifice without, entred with the blood thereof, *within the vaile, to ſprinkle it before the Mercy-ſeat, and to make Interceſſion, and Attonement for the people, Exod.* 30.10. *whereas the people ſtood without, Luk:* 1.10. And therefore I conclude, That our High Prieſt, our Lord and Saviour Jeſus Chriſt, after he had once finiſhed his bitter, and bloody paſſion, and death here on earth, roſe againe, aſcended up on high, and firſt of all, and inſteed of all his elect, in his Humane body, intred into Heaven, to preſent the merit of his death and paſſion to his Heavenly Father in our behalfe, and as the Apoſtle ſaith, *Heb:* 1. 3. *Sate down at the right hand of the Majeſty on high, there perpetually to make interceßion for them, Rom:* 8. 34. and *Heb:*7. 25. And this well agreeth with that ancient, and excellent ſaying of St *Ambroſe* in his Commentary on the 39. Pſalme, where he ſaith what is ſo proper to Chriſt, as to ſtand by God the Father for an Advocate for the people? And that of S^t *Auſtin* likewiſe, pointing more to the preſent purpoſe, on Pſame 64. where he ſaith, Chriſt is the Prieſt, who

being now entred into the vail alone, there of them that have been partakers of flesh, doth make interceſſion for us: In figure of which thing in that firſt people, and in that firſt Temple, the Prieſts only did enter into the Holy of Holies, and the people ſtood without. This likewiſe is the opinion and aſſertion of that famous Divine, learned and religious *Fulk*, who ſaith that Chriſt was the firſt that in his whole Humanity aſcended into Heaven. *Annotat: in Apoc*: 11. *Sect*: 4.

Arg. 4. The fourth Argument may be drawne from the Incarnation of the Son of God, and the Aſſumption of our Humane nature into the ſame perſonal union of the Son of God; the Humane nature, of our Lord and Saviour Jeſus Chriſt: is onely that ſmall bit, lump, portion of mans nature in general, which God according to his eternal decree & purpoſe before all time, *Eph*: 1.11. & 3.11. And promiſe, and performance in time, *Gen*: 3.15. *Eſay* 9.6. *Joh*: 1.14. *Galat*: 4.4. did vouchſafe and condeſcend in free grace, and mercy to aſſume, and take unto himſelf, and ſo to become married thereunto in the unitie of the ſame perſon, unto all eternitie. Surely this is the ſumme and ſenſe of theſe promiſes, *Gen*: 3.15. *The ſeed of the woman ſhall break the ſerpents head.* And *Hoſ*: 2.19. ſaith the Lord, *I will betroth thee unto mee for ever; yea, I will betroth thee unto mee in righteouſneſs, and in judgment, and in loving kindneſs, and in mercies*: which gracious, and moſt precious promiſes, though made by God to his elect in Chriſt, and are in an inferior, ſecondary, and ſubordinate degree, and meaſure fulfilled, and diſcharged, in all, and each, and every one of them (for not one of them but in due time by Chriſts grace *ſhall tread*

tread down Satan under his feet, Rom:16. 20. not one of them but *is betrothed, and espoused to Christ in righteousnes for ever:*) yet howsoever, primarily, and in the first place, are they principally, and completely fulfilled in Christ himself, *in whom all the promises of God are yea, and Amen.* For he is that in the primest sense (according to the Apostles exposition, *Gal: 3. 16.*) *the seed of the woman*, that doth bruise, and batter the serpents head, *and thorough death, destroy him that had the power of death*, that is to say, *the Devil*. His flesh, his blood, his humane nature it is, in the first, highest, and sublimest sense, that is betrothed, and espoused unto the Lord, in righteousnes for ever; and in him was this promise, chiefly, and principally fulfilled, when *God was manifested in the flesh, when the word was made flesh and dwelt among us. Joh: 1. 14.* This is the sense and meaning of that soul-gladding expression, and promise, *Esay 9 6. Unto us a child is borne, unto us a Son is given, &c.* In which words the holy Spirit joynes, and marries God and man together, in the unitie of the same person, to all eternity; for what is this child that is borne? but the man Christ Jesus. And what is this Son that is given? but the eternall Son of God, *Who so loved the world, that he gave his onely begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Joh: 6. 16.* The same is the sense, and meaning of that expression of wisdome it self: *Prov: 9 1. Wisdome hath built her a house, &c:* Who, or what is this wisdome? But the eternal Son of God himself, *Christ the power of God, and the wisdome of God. 1 Cor: 1. 24.* And what is this house that is built? but his humane body, even

the same of which Christ by his eternal spirit, speakes unto his Heavenly father, *Psal.* 40. according to the translation of the 70. A body hast thou prepared me; The same of which he speaketh to the Jewes in another place, *Destroy this Temple, and in three daies I will build it up*, *Joh*: 2. 19. This is that holy house, that divine, and Heavenly Temple. So Christ and his Disciples call it, *Joh*: 2. 19.,25. *In which dwelleth all the fulnes of the Godhead bodily*, *Colos*: 2. 9. The sacred rendevous, or meeting place, wherein God and man meet together, to hold an enterparle, and treaty after a long, and mortal enmity, and hostilitie; and to conclude (both to the glory of God, and joy of men and Angels) an everlasting peace. That holy and heavenly Herald St *Paul* thus trumpeteth out, and proclaimeth to the world, that agreement, and reconciliation, 2 *Cor*: 5. 19. *God was in Christ reconciling the world to himself.* In this personal union God shews himself to be reconciled to our Humane nature; takes upon him to renew it, by deriving his righteousnes, and holines through the humane nature of Christ, as through a channel, or pipe of conveiance, to as many of the sin-sick sons of *Adam*, as he endues with true faith to receive it. The Humane nature of Christ is that little leaven, that leaveneth the whole masse and lump of all true believers, by meanes of that *is he made to us of God, wisdome, and righteousnes, and sanctification, and redemption*, 1 *Cor*: 1. *ult*: *To redeem us from all iniquity, and purifie unto himself a peculiar people zealous of good workes*, *Tit*: 2. 14. *For if the root be holy, so are the branches, and he that sanctifieth, and they that are sanctified are one*, saith the Apostle, *Heb*: 2. 11. And the same

same Apostle saith, *Colos.* 1. 19. *That it pleased the Father that in Christ all fulnes should dwell.* And another, *That of his fulnes have we all received, and grace for grace. Joh:* 1. 16.

Now then if the flesh, and blood of our Dear Lord, and Saviour Jesus Christ, was the first of all other, that the eternal Son of God vouchsafed, and condescended to betroth, and espouse to himself, in righteousnes, and true holines; for which cause *that holy thing that was borne of the Virgin, was called the Son of God, Luk:* 1. 35. Shall we think that the same flesh and blood, being thus gloriously deck't, and trim'd with the robes of most full and perfect righteousnes, and holines as the bride fitted and prepared for the bridegroome; after it had finished it's course here on earth, was not first of all others, led home by the bridegroom, the eternal Son of God to his own Fathers house, so to *enter into the Kings pallace, Ps:*45. 15. and to be made partakers of his glory, *even his own glory, Luk:* 24. 26. *which he had with the Father before the world was, Joh:* 17. 5. especially since Christ himself so plainly avoucheth, and declareth; That *no man hath ascended up into heaven, but he that came downe from heaven, even the Son of man which is in heaven, Joh.* 3. 13. The summe of this Argument may be recollected, and rendred in this Enthymeme, Christ's humane body was the first that had the grace & honour of Assumption and personal union into the Divine nature; and therefore it alone had the first honour, and dignity of evection, and exaltation unto glory.

A fifth Argument is afforded us, from those places of Scripture, wherein the Apostle calls Christ the head of *Arg.* 5.

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the Church, *Eph:* 1. 22. *And hath given him to be the head over all things to the Church, that we may grow up in him in all things which is the head, even Christ, Eph:* 4. 15. *Christ is the head of the body, Coloss:* 1. 18. Now I suppose there is no man so headless, so senseless, so sottish, but that he very well knoweth, and understandeth where the site, the place, the position of the head in the body naturall is. Concerning the fabrick of man's body, and it's aspect, the Heathen Poët tells, *Ovid: Metamorph: lib:* 1.

Os homini sublime dedit, Cœlumq; videre
Jussit, & erectos ad sidera tollere vultus.

In which Distich the Poët intimates unto us, not only the head's perspicacitie, but also it's sublimitie; not only that it of all the members, looks up to Heaven, but that it of all the members likewise is highest, and nighest unto Heaven. So the Apostle St *Paul* teacheth, and assureth us likewise, that the head is the *most honourable of all the members of the body*, 1 *Cor:* 11. 4. and 1 *Cor:* 12. 23. And being the most honourable of all the members of the body, (according to our Saviours own Doctrine.) Therefore it both deserveth, *and possesseth the highest place, Luk.* 14. 8, 9. And for this cause as it hath the priority of all the other members in the birth, so hath it the preeminence, and prority in progressive motion, without doubt it hath in an ascendent motion wherein the head being the highest member, must of necessity, possesse, and occupie each place first, and before all other members of the body, and *Dato, sed non concesso*, that *Elias* was coached by Angels up into Heaven,

Heaven, yet can I never be perſwaded, that he was carried up thither, with his heels upward.

Chriſt therefore being the head of the Church, as the Apoſtle teacheth, muſt of neceſſity (as the head in the body natural) have *the preeminence in All things*, *Coloſ*: 1.18. And therefore the priority, and precedency of all his members, in reſpect of ingreſs, or entrance into Heaven; otherwiſe he could not, he ſhould not have the preeminence in all things, nor could the Apoſtle *Heb*: 6.20. rightly, and properly terme him our forerunner into Heaven, if any other man did outrun him thither, or run before him, for *is eſt primus, ante quem nullus*; He is properly the firſt of all other, before whom there is no other, ſaith *Tertul: lib: de carne Chriſti.*

The ſixth and laſt Argument that I ſhall raiſe for the poſitive, or affirmative part, is drawn, and taken from the Dominion, and roialtie of our Saviour Jeſus Chriſt, Chriſt not only as God, but alſo as man, and Mediator; *Is alone the Lord of Glory*, 1 *Cor*:2.8. *The Prince of the Kings of the earth*, *Apoc*:1.5. *He is the King of Kings, and Lord of Lords*, *Apoc*:10,16. and chap.17.14. The Son of the Eternal God; *whom the Father hath appointed heir of all things*, *Heb*: 1. 2. According to that witneſs, and teſtimony of the Prophet *David*, cited by Chriſt himſelf, *Math*: 22. 44. *The Lord ſaid unto my Lord, ſit thou on my right hand, till I make thine enemies thy footſtoole*, *Pſal*:110. 1. And all this I ſay is Chriſt, not only as he is *true God*: 1 *Joh*: 5. 20. but alſo as he is *man, and Mediator*, *Math*: 28. 18. For as he ceaſed not to be the true, and eternal God, when he was a dead man hanging on *Arg 6.*

the Crosse, *Act:* 20. 28. So ceased he not to be King of Kings, and Lord of Lords, even at the lowest step of Humiliation, when he had *taken upon him the form of a servant, Philip:* 2.7. For which cause the Apostle Saint *John* in his Revelation, chap. 19. 16. ascribeth, and affixeth this badge, and title of Honour to Christ's Humane nature, saying, *That he had on his vesture, and on his thigh a name written, King of Kings, and Lord of Lords.* And Christ himself in the daies of his flesh, and humiliation, standing before *Pilate*, to be examined upon intergatories, to *Pilate's* demand, *Art thou a King?* Denies it not, but answered Affirmatively, and by way of concession, and grant, *thou saist that I am a King; to this end was I borne, and for this cause came I into the world, that I should bear witness unto the truth; every one that is of the truth, heareth my voyce, Joh:* 18. 37. *&c:* This was the end of Christ's coming into the world, to preach the truth; *to gather his Saints together, Psal:* 50. 5. to raise his Church and Kingdome, to summon his Subjects; and *to gather together in one, the Children of God that were scattered abroad, Ephes:* 1. 10. *Joh:* 11. 52.

Christ having finished the great worke of Redemption here on earth, which his Father sent him to do, *Joh:* 17. 4. returned then again to his Heavenly Father, from whom he came, *Joh:* 16. 28. In the name of all his elect, to appear in the sight of God; and to take possession of that Kingdome, which it pleased the Heavenly Father to confer, and bestow upon them, *Luk:* 12. 32. And which *he prepared for them from the foundation of the world. Math:* 25. 34. This very thing Christ himselfe testifies, and intimates to his Disciples, saying, *Joh:* 14.

2, 3.

2,3. *In my Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you and if I go and prepare a place for you, I will come again; and receive you unto my self, that where I am, there ye may be also.* In which words our Saviour comforts the hearts of his Desciples, at his departure from them, telling them, that he was even going to Heaven, nevertheless, that it was expedient for them, that he went away, *John* 16. 7. because he went to heaven, to take possession of that place, and Kingdome, not only in his own behalfe, that he might raign there himself alone, but also as their Captain, Leader, and Fore-runner, that he might take possession of it likewise in their behalf, that where he is they might be also.

The very self same thing doth Christ Symbolize, and shaddow unto us under the Type, and Figure of a certain Noble man, that went into a far country, *to recive for himself a Kingdome, and to return*: *Luk*: 19. 12. There is no doubt to be made, but by this certaine Noble man is ment the Lord Jesus Christ, by the far country Heaven, by the Kingdome the glorious Kingdome of Heaven; by the receiving of this Kingdome, Christ's bodily Investiture into it, when having by himself purged our sins, he rose triumphantly over death, ascended up into Heaven, and as Lord, and Heir of all things, *Sate down on the right hand of the Majestie on High, Heb*: 1. 3. *far above all Principalitie, and Power, Might, and Dominion, and every name that is named, not only in this world, but also in that which is to come, Eph*: 1. 21. *who is gone into Heaven* (saith St *Peter* of Christ) *And is on the right hand of God, Angels, and Authorities,*

and Powers, being made subject unto him, 1 *Pet:* 3. 22. This is the sixth and last Argument for the positive part, Christ as man, and Mediator, being heir of all things, as a son and heir of his own house, took Frst possession of the Kingdome of Heaven; therefore as man he made the first entrance into it.

Ob: If any here except, and say, Though it be granted that some men in their body, and in their flesh, entred into Heaven before Christ, yet this is no disparagement, or derogation from Christ, so it likewise granted, that Christ entred first in his Humane body as Redeemer.

Sol: Answer, that the grant of this courtesie is scarce worth the acceptation; there is no doubt to be made, but that Christ as Redeemer, took first possession of the Kingdome of Heaven; *for there is but one Mediator betwixt God and man, the man Christ Jesus,* saith *Paul;* 1 *Tim:* 2. 5. *And him hath the Father appointed Lord, and heir of all things. Heb:* 1. 3. But thus I Argue, and reason from the former grant; Christ of all men is the only Saviour, and Redeemer, therefore he alone, and first of all men, in his Humane body, entred into the Kingdome of Heaven. As the Apostle St *Peter* expresly saith, that Christ's precious blood was *our Redemption,* 1 *Pet:* 1. 19, 20. So *Ephes:* 1. 14. The Apostle S. *Paul* intimates plainly enough, that the same precious blood, was *the price, and redemption of the purchased possession* of the Kingdome of Heaven in our behalf: And if Christ alone by his body, and blood, purchased the Kingdom of Heaven in our behalf, all the reason in the world, that he himself should first of all bodily enter into

into it, and take poſſeſſion of it in our behalf. And thus much may ſuffice for the confirmation of the poſitive, and affirmative part.

The Counter-part of the Queſtion diſcuſt.

NOw for the confutation, and everſion of the negative, and counterpart; know and underſtand, that the Scriptures afford no Apodeictical, or demonſtrative Arguments at all, and but few, yea very few Topical, or probable Arguments to ſtrengthen, ſupport, and uphold it.

Arg. 1. The firſt, and moſt ancient that I can diſcover, is the example of *Henoch*, the ſeventh from *Adam*; of whom *Moſes* witneſſeth ſaying, *Gen*: 5. 24. *And Henoch walked with God, and he was not, for God took him*, ſaith the Text; therefore may ſome conclude, that Chriſt was not the firſt that bodily aſcended, and entred there.

Sol: Anſw: By granting the Antecedent, and denying the Conſequent, *Henoch was not* (ſaith the Text) *and God took him*; yet hence it follows not, that he was bodily rapt, and tranſported into Heaven without diſſolution (as *Habakkuk* was tranſported *thorough the vehemencie of the ſpirit of the Lord, from Judea to Babilon* as the Story ſaith; *And Phillip from Gaza, or thereabouts, to Azotus. Act*: 8. 26, 40.) For what is there in this Text ſpoken of *Henoch*, which cauſe us ſo to thinke, which is not in other places of Scripture, ſpoken of other the Saints, and deer children of God? And

And yet from them we never did, nor could conclude, that they were bodily transported into Heaven. Is it said of *Henoch* he was not; and is not the same phrase, and forme of speech used by *Jeremy*, lamenting the destruction, and desolation of the Jewes: Chapter 10.20. *My children are gone forth of mee, and they are not. By Rachel weeping for her children, and refusing to be comforted for her children, because they were not, Jer:* 31.15. And likewise by *Jacob*, concerning his two sons, *Joseph* and *Simeon*; *Joseph is not, and Simeon is not. Gen:* 42.36. And *Joseph's* brethren to *Joseph* living, and standing before them, concerning himself, supposed to be dead, *Gen:* 42.15. *Thy servants are* 12. *brethren, the sons of one man in the Land of Canaan, and behold the youngest is this day with our father, and one is not.* This phrase of Scripture therefore, *he is not*, or, *they are not*, signifies nothing else, but the dissolution, and death of a man departed this life; and by death separated, and sequestred from the face of the earth; that he may *behold man no more with the inhabitants of the world. Esay* 38.11. And in sense it answereth to that phrase used amongst the Romans, concerning one dead, and departed out of this life, *Abiit ad plures*, he is gone to more company; or, he is gone to the greater number: and that other of the Hebrews, used to the same purpose, *He went to his Fathers*; or, *He was buried with his Fathers. 1 King:* 14, 31. 2 *King:* 14.20. Thus the Lord himself told *Abraham*, *Thou shalt go to thy Fathers in peace.* (And what that phrase meaneth the words following do expound, and declare,) *And be buried in a good old Age. Gen:* 15. 15.

Secondly,

Secondly, It is said of *Henoch*, that *God tooke him*; and what though? must we therefore of necessitie conclude, that like Christ his Saviour, *He was taken up both body and soul into Heaven? Act:* 1, 2, 9, 10, 11. Why then may we not by the same rule conclude the like corporall assumption of those blessed Saints, and servants of God, of whom the Prophet *Esay* proclaimes. Chap: 57.1. where the same phrase is used. *The righteous perisheth, and no man layeth it to heart, and the mercifull are taken away* (by whom? *By none but God:*) *none considering that the righteous is taken away from the evil to come.* The same phrase, and form of speech doth the Lord himselfe use, concerning *Ezechiel's* wife; *Behold I take from thee the desire of thine eyes: Ezech:* 24. 16. And *Jonah* to the Lord concerning himself: *Now O Lord take I beseech thee, my life from mee: Jonah* 4.3. All these Saints were taken away by God, as well as *Henoch*; yet are we not able thence to conclude their evection, and transportation, both in body and soul into the Kingdome of Heaven. In like manner saith *Moses* of *Henoch*, *God took him*; to wit by death removing him from the company of men. And the wise man *Wisd:* 4.11. saith of him, *that he was speedily taken away, lest that wickednes should alter his understanding, or deceipt beguile his soul.* Even by the self-same forme of speech of all the world, and in the very same sense, as the Prophet *Esay* saith, *That the righteous are taken away from the evill to come.* By the example of *Abraham*, *Gen:* 15.15. of good King *Ezechiah*, 2 *King.* 20.18,19. and likewise of King *Josiah*, 2 *King:* 22.20. Because from the time, and age of *Henoch*, the Church of God began to be corrupted, and

the true worſhip of God to be perverted, by means of the converſation, and commixture of the ſons of God, to wit, thoſe of the poſterity of *Seth*, with the daughters of men, to wit, thoſe of the poſterity of *Cain*, therefore this ereption, and aſſumption of *Henoch* by God out of this world, all this while doth not prove his aſſumption both in body and ſoule into Heaven; nay the Author of that book of Wiſdome, (whoſoever he was, whether *Solomon* or *Philo Judæus*, I know not, God knowes) is ſo far from thinking him corporally alive, that indeed he eſteemeth him among other righteous men corporally dead; as plainly appeares by what he ſaith *v.* 16. by way of application unto *Henoch*; *Thus the righteous that is dead, ſhall condemne the ungodly which are living.*

Ob. But though the righteous be taken away, and by God, as *Henoch* was, yet it is to be ſuppoſed, that they are not taken away, after the ſame manner, as was *Henoch.* I eaſily grant it, for of him ſaith *Calvin*, in Heb: 11. *In ſolito modo* Henoch *Deus à terrâ ſubduxerit.* God withdrew *Henoch* after an unuſual manner from the earth. And of him ſaith the Author of the book of Wiſdome, Chap: 4. 10. *He pleaſed God, and was beloved of him; ſo that living amongſt ſinners he was tranſlated.* The ſame ſaith the wiſe *Syracides*, *Eccluſ* 44. 16. So doth *Paul*, *By faith* Henoch *was tranſlated, that he ſhould not ſee death:* Heb: 11. 5.

Anſw: I grant that *Henoch* was tranſlated; (for ſo ſaith the Scripture) but concerning the manner how? and the place whither? *Adhuc ſub Judice lis eſt*; there is the queſtion; for in the Scripture we read of a tranſlation to grace, as well as of a tranſlation to glory, 1 Coloſſ:

Ioſſ: 13. The Apoſtle ſaith, *That God hath tranſlated us, into the Kingdome of his deer Son*. And yet notwithſtanding all this, he hath not as yet tranſported us both body and ſoule, into the glorious Kingdome of Heaven. That *Henoch's* tranſlation ſhould conſiſt in the evection, and exaltation of his Humane body into Heaven, I can hardly grant, for this (as I conceive) would quite evert, and overthrow that aſſertion of the Apoſtle, that *Chriſt is the firſt fruits of thoſe that ſlept*. 1 *Cor*: 15. and that other of the ſame Apoſtle, *That Chriſt in all things hath the preeminence*, *Coloſſ*: 1. 18. Yea and that ſaying of Chriſt himſelfe alſo, *Ioh*: 3. 13. *No man hath aſcended up into heaven, but he that came down from heaven, even the Son of man which is in heaven*. And if I muſt needs erre concerning one, I will rather chuſe to detract ſomething from the honour & repute of *Henoch*, then derogate the leaſt jot, or title from the glory, honour, & preeminence of Chriſt. Sure I am that St *Chryſoſtome* is ſo far from avouching the body of *Henoch* to be in Heaven, that he condemneth it of curioſitie to enquire what is become of him, or to what end he was tranſlated. *Hom*: *Heb*: 22. *&* *Ier*: 21. 6.

Ob: But of *Henoch* the Apoſtle ſaith, that he was ſo tranſlated *that he ſhould not ſee death*. *Heb*: 11. 5.

Sol: The ſame ſaith Chriſt of every true believer, *Ioh*: 8. 51. *Verily, verily I ſay unto you, if a man keep my ſaying he ſhall never ſee death*: yet every one that believes in Chriſt, and keeps his ſaying, is not forthwith corporally tranſlated to eternal life. It is plain, and manifeſt, that theſe words of Chriſt cannot be underſtood of the exemption from corporal, but of the evaſi-

on of eternal death, as plainly appeares by the Jewes answer to our Saviour *v.* 52. *Abraham is dead, and the Prophets are dead:* yet those holy men of God, believing in Christ are truly said by Christ not to see, that is, not to feele the sting of death; because in the midst of death, by true faith, they have a sight of eternal life. *Joh* 8.5,6. saith Christ to the Jewes, *Your father Abraham rejoyced to see my daies, and he saw it, and was glad.* As in the former sentence, *not to see*, is not to feel; so in the latter, *to see*, is by faith to enjoy.

Arg: 2. A second Argument may be taken from the example of *Elias*, of him the Scripture testifies, *That he went up by a whirle-wind into heaven*, 2 *King:* 2.11. The wise Syracides likewise celebrates him with this Encomium, *That he was taken up in a whirle-wind of fire, and in a chariot, of fiery horses, Ecclus* 48. 9. *He was taken up in a whirlewind of fire*, saith the Apocriphal book, *by a whirlwind into heaven*, saith the Canonical; and what though? shall we hence infer, that therefore he was transported body and soul into the emperial Heaven without dissolution? it doth not follow, we well know, that whatsoever is lifted up from the earth, & that doth encircle, and encompasse the earth, in Scripture-phrase, is called by the name of heaven, (for from hence the name of heaven is deriv'd, for that it is hoven up above, or from the earth, saith Mr *Verstegan.*) In the Scriptures we read of the *fowles of heaven*, *Job* 35. 11. By that can be meant nothing else but the air, as plainly doth appear from *Gen:* 6. 7. and *Math:* 6. 26. compared together. In the Scriptures likewise we read of the *Stars of Heaven*, *Gen:* 22. 17. By Heaven there can nothing els

els be ment, but the Celestial orbs; for as the Emperial Heaven, that hath no need of Sun, Moon, or Stars, or any of those petty, or inferiour lights, as St *John* witnesseth in his Revelation Chap: 21. 23. *The City had no need of the Sun, neither of the Moon to shine in it: for the glory of God did lighten it: and the Lamb was the light thereof.* In the Scripture likewise we read of a *third Heaven* whither Saint *Paul* was rapt, which by *Paul* 2 *Cor:* 12.4. *Joh: Apoc:* 2. 7. And Christ himself, *Luk:* 23.43. *is called Paradise.* And again by Christ himself, *Abraham's bosome, Luk.* 16. And *his fathers house wherein are many mansions. Joh:* 14. 2. So that *Elias*, according to this Trimembred distinction may be carried into Heaven, and yet be elevated no higher, and passe no further then the air; yet if this Answer seems too poor, hungry, and starvling; be it granted that *Elias* was transported into the highest, and Emperial Heaven, yet as *Paul* speakes of himself, and of his own rapture, into the same place; so may I say of *Elias*, *whether it was in the body I cannot tell; or whether it was out of the body I cannot tell*; *God knowes*. Still I thinke the safest way will be; (that nothing may be derogated from the prerogative of Christ.) To conclude that his spirit returned unto God that gave it; yeelding over his body into the hands, and secret wisdome, and counsel of God to be disposed of, and resolved as he thought good. And why may we not say, that the body of *Elias* upon his spirits returne into the hands of the father of Spirits: was resolved into its mother earth by the power of God, even by the same omnipotent power, by which Humane bodies were prepared, and accommodated, for

the holy and heavenly Angels, that appeared to *Abraham*, *Lot*, and others; (certainly they had true bodies, as appeares by their eating, drinking; the washing of their feet, and the performance of other Humane Actions; and this is the opinion of *Michael Psellus*, the best Dœmonist that ever wrote, saith *Joh: Ludovicus vives*, both concerning Angels, and Devils; as he derives it from the great St *Basil* in his book of the operation of Devils;) which immediately after the execution, dispatch, and finishing of their embassage, and dispensation, were by the same Almighty power of God, either annihilated, or resolved into their first principles.

Arg: 3. The third probabilitie is raised from the example of *Moses*, and *Elias*, who at Christ's Transfiguration on the holy mount, are said to have *appeared unto Jesus, and to have spoken unto him of his discease, which he should accomplish at Jerusalem*; *Math:* 17. 3. *Marc:* 9. 4. *Luk.* 9. 30, 31. The objection as I conceive may be thus formed, and fashioned; *Moses* and *Elias* appeared in glory to Jesus on the holy mount in their Humane bodies from Heaven: therefore Christ was not the first that entred into heaven with humane body, because if the two former brought their bodies along with them from heaven, it is likely they carried the same bodies along with them to heaven.

Sol. Answ: That this Argument hath contain'd in it three Articles, or petty questions; First whether *Moses*, and *Elias* appeared unto our Saviour with true, real, and substantial humane bodies? 2^ly. whether they were the very self same Humane bodies, and earthly tabernacles wherewith they were invested, and cloathed, during their

their peregrination, and pilgrimage here on earth? Thirdly, whether brought these their bodies from Heaven?

Though I may easily grant, that they appeared to our Saviour in true, real, and substantial, Humane bodies, as may easily be concluded, and confirmed from those bodily, and corporal actions, that they performed on the mount, speaking and discoursing with our Saviour face to face, concerning his death, and departure, that he was to accomplish at Jerusalem: And though I easily grant in a second place, that those true, and real bodies, were the same bodies wherewith their soules were cloathed whiles they were on earth; (for had their bodies bin others, they could not properly have been said to be *Moses* and *Elias*:) yet cannot I so easily grant in the third place, that they brought their bodies along with them from Heaven. Full well I know, that it was an opinion embraced by many, yea very many of the Ancient Fathers, that the bodies of *Henoch*, and *Elias*, are reserved and kept alive in a third mansion house, distinct and separate both from Heaven, and earth, which they call Paradise; and that they shall returne, and bodily appear on the earth, before the day of Judgment; yea, and *John* the Divine, and the Prophet *Jeremie* too, whose death is not read of; saith *Hyppolitus*. If this opinion be true, then doubtlesse *Moses*, and *Elias* brought not their bodies fom Heaven along with them to the holy mount.

But leaving that opinion as we found it, concerning *Moses*, the Scripture plainly concludeth concerning him that his body went not to Heaven together with

his ſoul. *Deut*: 34. 5, 6. there we read: *So Moſes the ſervant of the Lord died in the land of Moab, according to the word of the Lord, and he* (that is either God himſelf, or an Angel of God.) *buried him in a valley in the land of Moab; over againſt Beth Peor, but no man knoweth of his Sepulcre unto this day.* And this, as I conceive, occaſioned that grave, and ſolemne diſpute, and controverſie (according to St *Judes* Eccleſiaſtical tradition, and relation, *v.* 9. of his Epiſtle betwixt *Michael the Archangel & the devil, about the body of Moſes:* The devil urging, as I conceive, the neceſſity of the revelation of the place of ſepulture thereof, that by that meanes he might yeeld the Jewes a copious, and abundant occaſion of committing Idolatry, who he well knew were apt enough by nature, to honour God's faithfull ſervant too much, and to neglect his Lord. Contrariwiſe the Arch-Angel preſſing home, the expediencie, and neceſſitie of the concealment of it's place of burial, for the prevention, and diſappointing of the occaſion, and introduction of Superſtition and Idolatry.

Wherefore if the body of *Moſes* went not together with his ſoul to heaven, but as the Scripture teacheth, remained on earth, then ſurely could he not bring it along with him from heaven, when he appeared on the holy mount; and why may not the ſame be ſaid of *Elias*, that his body by the hand of God's omnipotencie, had as ſudden a reſtitution at his ſoul's deſcent from Heaven (the very caſe of the ſoules of God's elect at the reſurrection) as it had diſſolution at it's evection, and tranſportation thither? Sure I am, whatſoever other men thinke, the conceipt and opinion of the ſons, of the Prophets

phets was, that his body was not carried up into heaven, but rather that the *spirit of the Lord had taken him up, and cast him upon some mountain, or into some valley*, which made them so earnestly to sue unto *Elisha*: *That fifty strong and able men might goe, and make search, and inquisition after him.* 2 *King*: 2. 16. And these sons of the Prophets, as I conceive, were no plain, or simple men, but even Prophets themselves (as man, and son of man, are all one in Hebrew phrase) belonging and appertaining to the Schole, or Colledge of *Elias*, and *Elisha*, whom a great Antiquary, and Chronologer, from prophane writers calleth by the name of *Elulæus Armagh: Chron*: One objection remaineth that may be made, that seems somewhat weighty, and ponderous; it is this,

Arg: 4. Christ had his messengers, and fore-runners, his servants the Prophets, going before his face to prepare his way before himself bodily, and personally appeared in flesh, and blood here on earth, to gather his Church, and enter upon his Kingdome of grace; what hurt then, if we suppose some Saints, and holy men of God, corporally went before him as his πρόδρομοι fore-runners, and messengers, before he himself personally, and in his Humane body entred, and actually took possession of his Kingdome of glory.

Sol. *Answ:* Be it granted, that Christ had his messengers, and fore-runners, before he came personally himself, to plant his Church, to gather his Saints together, and to enter upon his Kingdome of grace, yet hence it follows not, that he had any that did fore-run him bodily, before himself bodily, and personally entred into his

his Kingdome of glory. A neceſſity there was of the Antecedent, but no neceſſity at all of the Conſequent. For the better, and clearer Demonſtration of my ſenſe, and meaning in this Anſwer, we muſt obſerve, and mark, that the whole myſtery of man's redemption, is grounded, and eſtabliſhed on a threefold foundation: Firſt on God's eternal purpoſe before all time. Secondy, on his free promiſe at the beginning of time: Thirdly, on his mercifull performance in the fulneſs of time.

The firſt is God's eternal purpoſe before all time: of this we muſt conceive thus: that God, to whoſe eternall knowledge, all things are preſent, and nothing paſt, or to come, foreſeeing man's fall before all time purpoſed to ſend his Son Jeſus Chriſt into the world to redeem him, *Epheſ*: 1.9. *Act*: 2.23.

The ſecond is, God's free promiſe at the beginning of time; when immediately upon the fall of *Adam*, God promiſed Chriſt unto him, ſaying unto the ſerpent, *I will put emnity between thee, and the woman, and between thy ſeed, and her ſeed: He* (that is to ſay, Chriſt the ſeed of the woman) *ſhall break thy head, and thou ſhalt bruiſe his heel.* This promiſe of Chriſt the woman's ſeed, was the Goſpel, and the only comfort of *Adam*, *Abel*, *Henoch*, *Methuſelah*, *Noah*, and the reſt of the godly Fathers, till the time of *Abraham*.

At the time of *Abraham*, this promiſe was turned into a covenant with *Abraham*, and his ſeed, and oft times repeated: That *in his ſeed all Nations ſhould be bleſſed. Gen*: 12. 3. and 18. 18. and 22. 18. which promiſe, and covenant was the very voice it ſelfe of the Goſpel; it being a true Teſtimony of Jeſus Chriſt as

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the Apostle beareth witnes, saying, *Gal:* 3. *The Scripture foreseeing, that God would Justifie the Gentiles through Faith, preached before the Gospel unto Abraham, saying, In thee, or in thy seed shall all nations be blessed.* That this promised seed was meant of Christ, and of him alone, the Apostle puts us out of all doubt, *Gal:* 3. 16. *Now to Abraham and his seed were the promises made, he saith not, and to seeds, as of many, but as of one, and to thy seed which is Christ.* Now this Covenant thus made, and confirmed with Abraham, was renewed with Isaak, *Gen:* 26. 4. and made knowne unto Jacob by Jesus Christ himself; for that man which wrastled with Jacob, was none other, but the man Christ Jesus; for himself said, *That Jacob should be called Israel, a wrestler, and prevailer with God: and Jacob called the name of the place Peniel, because he had seen God face to face. Gen:* 32. 28, 30.

X. Anon upon the death of these holy Patriarchs, God raised up his faithfull servant *Moses*, who by God's command committed that to writing, which was derived by tradition, and word of mouth, from *Adam* to *Seth*, *Henoch*, and the other Patriarches successively to his owne time; to wit, the creation of the world; the fall of man; the promise of a Redeemer; the Genealogie of Christ from Adam: the propagation, progress, and protection of the Church: the fearfull destruction, and confusion of God's enemies: the which *Moses* receiving from God a forme of ecclesiasticall government, upon the top of mount Sinai, consisting in divers and sundry sacrifices of beasts, and other religious

rites, and ceremonies ſhaddowed out unto the people; the ſole expiatorie, and propitiatory ſacrifice of that true Paſcal Lamb, the Lord Jeſus Chriſt which was to come; the ſame *Moſes* alſo being himſelf a Type, and Figure of Chriſt, yeelded forth, and uttered a moſt excellent and perſpicuous Phopheſie of Chriſt, *Deut:* 18.15. *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee; of thy brethren like unto mee; unto him yee ſhall hearken, and it ſhall come to paſſe, that whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require it of him. v.* 19. The which glorious propheſie of *Moſes* the Apoſtle St *Peter* in that excellent Sermon of his, which he had to the people, at the beautifull gate of the Temple, concerning the lame man reſtored to his feet, applieth home to our Lord Jeſus Chriſt, and to him only, *Act:* 3.12,13.

After *Moſes* ſucceeded *Joſhua*, the Captain, and Leader of the Lord's people into the Land of Canaan; who likewiſe was a Type of Chriſt, the true *Michael*, Prince, *and Captain of the Hoſts of the Lord. Joſhua* 5.14.

After *Joſhua* followed the *Judges*, whoſe reſcue, and deliverance of the Lord's people, from the tyranny of their temporal enemies, was the undoubted type, and figure of the eternal redemption of the Church, by Chriſt Jeſus, *the Judge both of quick and dead*, from the Captivitie of their ſpiritual, and everlaſting enemies, ſin, ſatan, and condemnation: *Yea, and all the Prophets from Samuel, and thoſe that followed after, as many as have ſpoken, have likewiſe foretold of theſe daies. Act:* 3.24.

For *David*, a man choſen of God after his own heart, being

being both a wise King, and a great Prophet; foresaw the coming of Christ in the flesh; foretold that he should be borne of his own loynes, 132. 11. *The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy Throne:* which words, though litterally meant of Solomon, yet typically, and mystically, are they fulfilled in Christ, as may be gathered, and concluded easily, by applying, and comparing them with what he saith all along, thorough out the 72. Psalm: moreover he foresaw, and foretold both the natures of Christ: First his humane nature, *Psal:* 45. 2. *Thou art fairer then the children of men.* Secondly his Divine, *v.* 8. *Thy Throne O God is for ever, and ever; the Scepter of thy Kingdome is a right Scepter, thou loveſt righteouſneſs, and hateſt wickedneſs, therefore God, (even thy God) hath anointed thee with the oile of gladneſs above thy fellows.* Likewise he foresaw, and foretold both the states and conditions of Christ; both his state of disgrace, and his state of glory; his state of humiliation, and his state of exaltation: his state of humiliation he intimates in those words of his, *Psal:* 22. 6. *I am a worm and no man: a reproach of men, and deſpiſed of the people.* His false accusation, crucifixion, bitter death, and blooddy passion, with the concomitans circumstances thereof. He intimates in those words of his, *Psal:* 22. 16, 17, 18. *For dogs have compaſſed mee; the aſſemblies of the wicked have encloſed mee: they pierced my hands, and my feet: I may tell all my bones: they look, and stare upon mee: they part my garments, and caſt lots upon my veſture: Math:* 27. 34. That bitter

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potion, that they offered him, either in pitty, and compassion to stupifie him, that he might become senslesse, or at leastwise lesse sensible of his tortures, as say some, or else in scorne, and derision, as say others; *David* intimates in those words of his, *Psal*: 69. 21. *They gave mee also gall for my meat, and in my thirst they gave mee vineger to drinke.* His death, buriall, and resurrection he intimates in those words, *Psal.* 16.8,9,10. *I have set the Lord alwayes before mee, because he is at my right hand, I shall not be moved, therefore my heart is glad, and my glory rejoyceth, my flesh also shall rest in hope, for thou wilt not leave my soule in hell, neither wilt thou suffer thine holy one to see corruption.* All which words of the Prophet *David*, the Apostle Saint *Peter* applies to Christ, and to him alone, *Act*: 2. 25, 26, 27. verses. His ascention he intimates in these words, *Psal*: 68. 18. *Thou hast ascended on high, thou hast led captivitie captive.* His glorious evection, and exaltation to the right hand of his holy, and heavenly Father. He pointeth at in these words, *Psal*: 110. 1. *The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstoole.* which words of *David*, our Saviour applies to himself, *Math*: 22. 44. and what should I more say? but that from the first issuing forth of the promise, from God in the garden of *Eden*; that a Messias should come: God never ceased in all ages, and generations of his Church, either by visions, or expres Revelations, and Types to the Fathers before the Law: and Types and Figures under the Law; and plain, and manifest predictions by *Moses*, *David*, and other succeeding Prophets,

Prophets, to point out unto the world the promiſed Meſſias, and to give his people aſſurance of his coming: who propheſied the time, place, and manner of his birth: the affliction of his life, the kind of his death, the glory of his reſurrection, the deliverance of his people, the end for which he came, with all other circumſtances belonging to his manifeſtation. The laſt of all, the Prophets (and that by Chriſt's own witneſſe, *Math:* 11. 13.) was *John* the Baptiſt, who immediately before his coming, *going before the face of the Lord, in the ſpirit, and power of Elias, to prepare his way, preacht unto the people the doctrine of repentance, and remiſſion of ſins; ſaying, repent for the Kingdome of* Heaven *is at hand.* After the voice of this Crier, immediately followed the eternall word of the Father, in his own perſon, clothed with fleſh and blood, to preach redemption to his people. And here was the full performance of God's long promiſe: now then to ſit down and reſt, and breath a little after a long ramble, and chaſe, peradventure ſome may ſay,

Quorſum iſthæc tam longo repetita circuitu? What meanes this long narration of God's moſt merciful diſpenſation to his Church, in putting it in minde, ſome way or other, in all ages, and generations of the promiſed Meſſias? *Queſt:*

Anſw: That the neceſſity might the better appeare, why the Father ſent the ſervants in the firſt place; before his ſon perſonally appeared in the laſt: to gather his Saints together, and to raiſe his Kingdome of grace: theſe he did for theſe Reaſons: *Sol:*

Reason 1. First for the better calling to mind, and keeping his promise in perpetual remembrance. For since from the first going forth of the promise, and the performance thereof, in the fulnesse of time, by the incarnation, and nativitie of the Son of God, so great a Chasme, and interval of time did intercede, as the space, and length of almost 4000. yeares, according to the computation, and account of *Beroaldus*; had not God some way, or other, as saith *Paul Heb*: 1.1. either by visions, and revelations, tradition, Types, and Figures, Propheſies, and Predictions of his servants the Prophets, successively sent in all ages, continually call'd his promise to remembrance; and preserved and kept it fresh in the minds of his people: in all reason his promise in so long a tract, and duration of time, would have been forgotten, and the whole world have fell into a general, and universal atheisme, and apostacie: faith unfeigned in the Lord Jesus Christ, and in him alone, being the undoubted, and infallible ground worke, and foundation of true, and sound religion, towards God: so saith Christ to his heavenly Father. *And this is life eternal, to know thee the only true God, and whom thou hast sent Jesus Christ. Joh*: 17. 3.

Reason 2. Secondly, he did it for the strengthning the faith of all true believers; which else through the weakneſse, and infirmitie of the flesh, had been apt every moment to faile, had not God in all ages, from the creation downward, by some means, and messenger or other, still renewed, and refresht his promise to his Church: I say from the issuing forth of the first promise, concerning the

the Messias, from God in Paradise, to the performance thereof, there being so long a tract, and continuation of time, as the space of almost 4000 years: had not God continually seconded, and backt his first promise, with fresh, and new promises to his Church in all ages; the faith of God's children had bin apt, yea very apt to faile: and not without cause might they have cried out, and complained with *David*, *Psal:69.3. Mine eies faile while I wait for my God* and 119. 82. *Mine eies failc for thy word: saying, when wilt thou comfort mee?* and 119. 123. *Mine eies faile for thy salvation, and for the word of thy righteousnesse.* And as he doth *Psal:* 77. 7,8. *Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise faile for evermore?* And for this cause God made the Saints of all ages, as Saint *Paul* saith, *Heb: 6.* 12. thorough faith, and patience to inherit the promise, both of the coming, and incarnation of the Son of God, that so both they, and we might be made one. (*Christ*, as saith *Paul, having broken down the middle wall of partition between us, Ephes:* 2. 14.) And so as Saint *Peter*, *All of us be saved, through the grace of our Lord Jesus Christ, Act:* 15.11. We by faith in Christ that is come: they by the same faith in Christ that was to come.

Thirdly, this he did to whet and sharpen the desires, and heighten the hope, and expectation of his servants. The wise *Solomon* yeelds us a most excellent saying to this purpose, *Prov:* 13. 12. *Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life.* In which golden Text, hope is set for the thing hoped *Reason* 3.

ped for, as it is likewise *Heb: 6.* 18. And this hope defer'd, and delai'd, saith *Solomon*, maketh the heart sick; that is, to sigh, and groan earnestly, with desire and love, and longing after the thing hoped for. Thus the Apostle Saint *Paul*, by a most elegant prosopopœia *Rom:* 8. 21,22. maketh the whole creature, the whole creation, *to groan, and travel in pain together, to be delivered from the bondage of corruption, into the glorious libertie of the Sons of God.* Thus the Church *grew sick* with desire, and longing she had after Christ, *Cantic:* 2.5. and 5. 8. Thus *Jacob waited for the Lords salvation, Gen:* 49. 18. And *David longed for it, Psal:* 119. 174. And *his soule panted, and thirsted after God*, with as much vehemencie, and ardencie of desire, *as the Hart panted after the water brooks, Psal:* 42. 1,2. Thus the Prophet *Esay* maketh the Church to sigh and groan after the company, and fellowship of Christ, Chap: 26. 8,9. *In the way of thy Judgments, O Lord, have we waited for thee: the desire of our soul is to thy name, and to the remembrance of thee: with my soul have I desired thee in the night, yea with my spirit within mee will I seek thee early, &c:* Thus *Simeon* earnestly looked, and longed for him; and all the Saints likewise, *that looked for redemption in Jerusalem. Luk:* 2. 38. And after the same manner the Apostles, both Saint *Paul*, & Saint *John*, make the whole Church to long after the comeing of Christ, and the restitution of all things. 2 *Cor:* 5.2. *Apoc:* 22. 17, 18, 20. This I say is the third Reason, why the great Lord both of Heaven, and earth, sent so many of his servants, in the first place before he sent his only Son: that so the world being

being continually informed by the ſervants, and meſſengers that went before, concerning the comeing of their Lord & Maſter that was to follow after: the hearts of all true believers, might be enflamed with the deſire of him, and long to ſee that day, wherein Chriſt Jeſus, *the deſire of all Nations*, as *Haggai* calls him, Chap: 2.7. ſhould come; (as the ſick patient thinks every hour two, till the Phyſitian comes, who he believes will recover him,) and at his coming receive him, the more joyfully; and glorifie the Lord the more thankfully, for that long lookt for was at laſt come: and their eies with *Simeon*, had ſeen the Lord's ſalvation, even the Lord Jeſus Chriſt, the Lord of life: who is indeed, as St *John* ſaith, *Apoc:* 22.2. *A tree of life* to every faithfull ſoul: according to the former Aphoriſme of the wiſe *Salomon*, *Hope deferred maketh the heart ſick; but when the deſire cometh it is a tree of life. Prov:* 13.12.

Fourthly, the ſervants went ſo long before; before the Lord, and Maſter himſelf came, that ſo the diſeaſe might have time to come to it's full height: for the aggravation of *Adam's* ſin; that it might appear exceeding ſinfull; and the manifeſtation of the corruption of our Humane nature flowing from thence; which by moſt certain, and evident arguments, of ſo many ages, and generations, was ſo far from being bettered, and amended, that *ætas parentum pejor avis*: it ſtill grew worſe and worſe: The venime of *Adam's* ſin was ſo ſtrong, and mortal: the gulf, and whirl-pool of his tranſgreſſion, ſo unſearchable; as ſaith *Muſculus*: and thereupon to give us occaſion, the more dangerous, and deſperate the *Reaſ.* 4.

diſeaſe

disease was, the more to magnifie, and admire, the most profound skill of our Heavenly Physitian.

Reas. 5. Fiftly, this was done for the declaration, and manifestation of the most wonderfull goodnesse, patience, and long sufferance of the Lord; who notwithstanding the whole earth was filled with violence; and all flesh had corrupted its way, for the space of almost 4000. yeares: yet forbore all this while to destroy the world, for it's iniquity: and as the Apostle saith, *winked at the times of this ignorance*. And in this the Lord performed the part of a patient, and long suffering creditor, who suffers his debtors to run on long, and far in his debt, before he calls for payment, and satisfaction; and even then gives them mony of his own to pay the debt: so God suffered the world to run on long in skore with him, almost 4000. years, and then sent Christ to pay the debt, and make satisfaction, *whom God hath set forth to be a propitiation, thorough faith in his blood, to declare his righteousnesse for the remission of sins, that are past thorough the forbearance of God. Rom.* 3. 25.

Reas. 6. Sixthly, and lastly, The Father promised, and sent his servants so long before, before he sent at last his only begotten Son; for the greater amplification, illustration, and magnification of the honour, and dignitie of his Son. For the greater, and more noble the person, the more the servants be to attend, and guard him; and likewise to run before him. This appears plainly: First from that Oracle of *Solom*: *Prov.* 14. 28. *In the multitude of people is the Kings honour*. This doubtlesse made *David* in pride, and vain glory to number the people. Secondly, from *Samuel*'s instruction to the children

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of Israel concerning the order, custome, and manner of Kings. 1 *Sam:* 8. 11 *He will take your sons, and appoint them for himself; for his chariots, and to be his horsmen: and some shall run before his chariots.* And thirdly, from *Absolom's* practice; 2 *Sam:* 15. 1. who to declare unto the world his pomp, power, and Majesty, *prepared him chariots, and horses, and 50 men to run before him.* Now if Christ had had no messengers before his face, to prepare his way, before he came bodily, and personally himself into his Kingdome of grace; the royaltie, state, and Majestie of this great Lord, and King, both of Heaven, and earth, might have well seemed lesse, then that of the Centurion, who had souldiers under him; *and who could say to this man goe, and he goeth; and to another come, and he cometh; and to his servant do this, and he doth it:* *Math:* 8 9. This Royall State, and Majestie, of Christ himselfe, typifies to the life, under the Parable of *a certain housholder, that planted a vineyard, and let it it out to husbandmen, and sent his servants in the first place, but last of all his only son, and heir, that they might receive the fruits thereof:* *Math:* 21. 33, 34. Now there is no doubt to be made, but by this housholder is meant God the Father, whom Christ, *Joh:* 15. 1. calls *an husbandman*; by this vineyard the people of the Jewes (representing the whole Church of Christ;) whom immediately after their deliverance out of the land of Egypt, God nourished 40. yeares in the wildernesse; and then planted as a *Vineyard in a very fruitfull hill:* *Esay* 5. 1. even the Land of Canaan, flowing with milk and hony. Of this *David* sings, and tryumphs, *Psal:* 81. 8, 9. *Thou*

hast brought a vine out of Egypt, thou hast cast out the Heathen, and planted it: thou preparedst room for it, and didst cause it to take deep root, & it filled the land. By those husbandmen are meant the Scribes, Pharises, and Ecclesiasticall Rulers, and Governours among the Jews, who by their impietie and ill husbandry, prov'd perfidious traitors, and rebels, against this great housholder in abusing his servants the Prophets, who came first; and then in murthering, & slaying his own Son, & Heir, who came last, to demand fruits of his vineyard: and these are the Reasons why Christ had so many messengers, and servants to goe before him, before he came personally himselfe to erect, and raise up his Kingdome of grace. These are the reasons why (as saith Saint *Paul*) *God at sundry times, and in divers manners, spake in times past, unto the Fathers by the Prophets, but in these last daies, hath spoken to us by his Son, whom he hath appointed heir of all things.* *Heb*: 1.1,2.

But though Christ had many servants still going before him, before his bodily introduction into his Kingdome of grace; yet still I say, hence it follows not, that any of his Saints, & members went before him, and prevented him, before his own bodily induction, & investure into his Kingdome of glory. A necessity there was of the former (for the reasons before alleaged) but there was no necessity at all, of the later what necessity could there be, that Christ should have his forerunners in the flesh, to goe before him; before himself bodily ascended into the Kingdome of Heaven? what? to carry news to God the Father, his holy Angels, and Saints of

Christ's

Christs's tryumphant, victory over death, his resurrection; and to inform them, that Christ himself would shortly bodily appear in his own person in Heaven? As *Ahimaaz* the son of *Zadoch*, ran speedily to carry *David* good newes concerning his victory over his rebellious son *Absolom*? 2 *Sam*: 18. there was no necessity, I say, of all this, God, his holy Angels, and the Saints themselves doubtlesse by revelation from God, knew sufficiently, that Christ, after he had finished his passion, should himself bodily *enter into his glory*, *Lu*: 24. 26. *For it became him for whom are all things, & by whō are all things, in bringing many sons unto glory, to make the captain of their salvation.* (and therefore their ringleader) *perfect thorough sufferings Heb*: 2. 10. Nay there was a double necessity, that no flesh, and blood should enter into the Kingdome of Heaven, before Christ himself. First in respect of Christ himself. Secondly in respect of his members.

First in respect of Christ himself, for if any Saint had bodily entred into heaven before Christ himself, then that Saint had bin *the first fruits of them that slept*, and not Christ. Secondly, in respect of the members of Christ; there was a necessity that some should not enter bodily into Heaven without others, that so (as the Apostle saith) *Some without others might not be made perfect*, *Heb*: 11. 40. But briefly to recapitulate what hath been spoken, a necessity there was that Christ of all men should first enter bodily into the Kingdome of Heaven, for those 6. causes, or reasons before alleaged. 1. Thereby to declare the Analogie, and correspondence

respondence between the first and the second *Adam*. Secondly, Thereby to confirme that Christ is the first fruits. Thirdly, for that Christ is our High Priest, and therefore ought first, and before all other, to enter into the holy place. Fourthly, for that his Humane nature was the first flesh that God assumed; and therefore in all reason ought it first to be glorified. Fifthly, for that Christ is the head of the Church; therefore to him belongeth the Preeminence of the first entrance. Sixthly, for that Christ is the Lord, and heir of all things; therefore to him appertaineth the first entrance, and possession of the Kingdome of Heaven. To these may be added *vice coronidis* in the seaventh and last place, the confirmation, and establishment of divers, and sundry expresse testimonies of the Scriptures, all avouching, and confirming the same thing, that Christ first of all bodily ascended, and entred into Heaven. *Joh*: 3. 13. saith Christ, *No man hath ascended up into heaven, but he that came down from Heaven, even the Son of man which is in Heaven.* This one Text of Scripture, quite strangles, and cuts the very throat-strings, nerves, and sinews of all those counter-Arguments drawn, and taken from the examples of *Henoch*, *Moses*, and *Elias*, *Coloss*: 1. 18. saith the Apostle, *Christ is the head of the body the Church: the beginning, the first borne from the dead, that in all things he might have the preeminence*: which could not possibly be, if ever flesh and blood entred into Heaven before him: and for this cause it is that the Apostle Saint *Paul* calls him *our Captain*, (or Leader) *Heb*: 2. 10. *And our fore-runner. Heb*: 6. 20. *Whither the fore-runner*

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is for us entred, even Jesus that is made an High Priest for ever after the order of Melchizedech. Deo Gloria.

In all this that I have here written I submit to the sounder, and sincerer Judgement, and censure of my Mother the Orthodox Church of England.

FINIS.